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UNITY

VOLUME XLIII. THURSDAY, AUGUST 10, 1899. NUMBER 24.

The problem of the division of labor has not been carried so far in some directions as public opinion would seem to indicate. The work of specialization seems to be considerably mixed when it comes to Washington. The government clerkships have for a long time been the last hope of unsuccessful doctors and broken down ministers. Just now the commander-in-chief of the army seems to be employed chiefly as head clerk in the office, while Elihu Root, a successful lawyer of New York, has just been inducted as secretary of War. Perhaps the mixture will work out well. A little military discipline and order may be good among the clerks and a little knowledge of law, international equity, etc., may be good for the army.

Rev. W. S. Crowe of New York closes an interesting article on "Arbitration," in the "Universalist Leader" of July 22, as follows: "If arbitration conferences and Peace conferences finally succeed in establishing this nobly dreamed international court it will be the grandest achievement, so far, in human history. Steam and electricity and literature and trade and travel have brought the people of all countries into such close contact with each other, and made them so mutually dependent, that something of the sort seems to be the next natural move forward. It may be that the old religious dream of human brotherhood is to be worked out on the lines of politics and commerce. The wisdom of self-interest may yet prove itself to be one with the divine zeal of the prophet. Heaven speed the day!"

In the so-called "Atwater experiments" being conducted by a professor of the Wesleyan University concerning the economy of alcohol in the human body, the first verdict seems to be that in small quantities, administered under certain conditions, alcohol can be utilized by the human body. Should this prove to be the clear and final verdict of science, it remains for the temperance agitator not to denounce the scientist, but with more power than ever try to bring the lives of men into harmony with the verdict of science. Two and a half ounces of absolute alcohol, divided into six doses during the day, seems to have been of some use to this man in the cage. If the toper would justify his drinking let him live up to this science and take himself to its prescriptions. E. M. S. HODGIN.

In the recent death of Rev. T. J. Sawyer of Boston, who lived well on into his ninety-sixth year, the Universalists have lost their most conspicuous leader and the country one of the men who proved how sane reason is in religion and how sanitary it is to be nobly alive to great issues. Perhaps next to Father Ballou himself, Doctor Sawyer serves as the leader of a long line of leaders who in the early part of the century championed in the pulpit and on the stump, in debate and in book, the cause of Divine Love as opposed to the thought of a Divine Animosity, that would doom forever his own children to hell torments. Doctor Sawyer lived through the bitter theological antagonism and stayed on earth to see his "damnable heresy" become welcome orthodoxy. Through the stalwartness of a few such men is the harshness in many lives ameliorated.

Our contemporary, the "Outlook," seems to be easily reconciled to the horrors of war and readily consoled over the atrocities that follow in the wake of every army. When a correspondent of the New York "Evening Post" assures our contemporary that there was only talk in the "eighth army corps to take no more prisoners," and, further, this correspondent says: "There is no doubt that at this period of the war some Filipinos who had been previously wounded were again shot and bayoneted by our men in the heat of the strife." And a further consoling fact—so far this correspondent has not been able to learn of "but one instance in which a single prisoner, once taken, was subsequently killed." This same correspondent admits that it is doubtless true that there was looting and destruction of property and that the volunteers took the lead in the work, and specific instances are given. We should judge that all this is not very bad in the eyes of the "Outlook" and that this "Christian" paper is satisfied with the "Christian" character of the "Christian" war pursued by a "Christian" nation against an alleged pagan enemy, actuated by the very barbarous ambition to be free and to govern themselves. The "Outlook's" attitude toward this war from the start has been a consoling one to fighting parsons and to pious expansionists. Instead of words of rebuke and warning, our contemporary is always glad that it is not worse and ever ready to remind us that it might be very much worse than it is.

Is It Treason?

No more senseless cry is heard in the land to-day than the perpetual reiteration of the word "treason" or some of its milder though coarser synonyms, such as "copperhead," etc., etc., against the men who dare protest against what seems to them the iniquities of the home government, and who seek to hold the administration of their own beloved country to the same high standard of morals as that with which they would measure their own conduct or that of foreign nations. The "Outlook" has joined this hue and cry against honest men and sincere women who cry out against the awful realities of the Philippine war. It has compared them to the "ill bird that fouls its own nest." We have no new word to say upon this subject, but while we believe that these protestants are denied an adequate hearing by the independent and religious presses of the country, we keep our columns open to

this discussion. So this week we yield our editorial space to our friend and fellow protestant, Edwin D. Mead, editor of the "New England Magazine," who, in a spirited article in the Boston "Transcript," replies to this ungracious charge of the "Outlook." After drawing pithy and abundant illustration from the history of Prussia and France, Mr. Mead proceeds to vindicate the right of the citizen to try to hold his government to its best by arguments based upon the history of England and America.

"England is the England of Magna Charta and the commonwealth and Gladstone; but from the time of King John to Joseph Chamberlain and Cecil Rhodes she has been up to her knees in deviltry, and only kept from being up to her neck by the plain exposure and stern rebuke of those faithful patriots among her citizens who would not call evil good and good evil. These men, denouncing the opium war and the Jameson raid, were not silenced by being told that it is an ill bird that fouls its own nest. England has done a score of times in the century what we are now doing in the Philippines; it is no new thing for England. America hitherto has always denounced it. Gladstone denounced it. Replying twenty years ago to Lord Salisbury's defense of the seizure of Cyprus, the same defense that Mr. Denby, Mr. Barrett and the rest now make for our seizure of the Philippines, he said: 'His words are more like the words of a political bandit than those of a British minister.' Was Gladstone proving himself no 'patriot' in thus denouncing his government? Was he fouling the nest, or was the government doing it—and what is the duty of the patriot in such circumstances?

"Was it Charles Sumner's duty, and James Russell Lowell's, in 1846, to say that George Washington was a great man, and therefore James K. Polk could do no wrong; or was it duty to write the 'Biglow Papers' and denounce the Mexican war as undertaken for what slavery could 'make out of it?' Was Sumner, denouncing the crime against Kansas, bound to keep silent about the national administration's part in it? In saying what he did say did he 'slander his own people,' did he 'foul his own nest,' or had Franklin Pierce fouled it? 'In 1850,' wrote Emerson of the fugitive slave law, 'men in Republican America passed a statute which made justice and mercy subject to fine and imprisonment, and multitudes were found to declare that there existed no higher law in the universe than this paper statute, which uprooted the foundations of rectitude.' Was this description of America, in 1850, foul slander, or was it God's truth? Was Lowell a slanderer when, a quarter of a century later, he characterized the period of the Belknap scandals and the rest as a time

'When public shames more shameful pardon won?'

'Was he not the true patriot, the real lover of his country, in insisting that, in loving his country he must

'Love it so
As honor would, nor lightly to dethrone
Judgment, the stamp of manhood?'

"The laws of history have not yet ceased to work, and even America to-day is liable to sin, like every nation under heaven. If any honest man thinks she is doing it, his business as a patriot is to say so; he is not a patriot if he does not say so.

"The high warrant for the charges which the 'Outlook' denounces as wicked and absurd are the utterances of Mr. Denby, the real head and hand of the President's Philippine Commission. 'We are in the Philippines,' is the charge which is denounced, 'for what we can make out of them.' Our commissioner says that if we are not there for that, we have no excuse for being there at all. 'The cold, hard, practical question alone remains,' are his exact words (see his article in the 'Forum' for February, 1899): 'Will the possession of these islands benefit us as a nation? If it will not, set them free to-morrow, and let their people, if they please, cut each other's throats.' Weak sentimentalists say that the alternative to our holding the Philippines is anarchy in the Philippines—that the administration holds them for the sake of philanthropy. Mr. Denby says: 'I am in favor of holding the Philippines because I cannot conceive of any alternative to our doing so, except the seizure of territory in China.' (Article in the 'Forum,' November, 1898.) All men ought to be well aware of Mr. Denby's position. It is notorious. His words were not spoken in a corner. The President, like all the rest of us, knew his position well. He is the real force in the Philippine Commission, the one man of diplomatic and business experience, the student of Pacific trade and politics, the influential man. Most Americans by this time are doubtless familiar with the interviews with Mr. Denby published in the San Francisco papers the middle of February, on the eve of his sailing, when he reiterated these sentiments in the most sweeping and most brutal form. They are doubtless aware of the Denby connection with the American syndicate now laying out railroads in China—where the ex-minister feels that we should 'seize territory' if we cannot hold the Philippines.

"But is Mr. Denby's position so singular that it should attract remark? It seems to me that there is nothing singular about it but the brutality of its expression. The position itself is perfectly common. What was the ground on which Mr. Barrett, before the Boston Chamber of Commerce, justified and urged the seizure of the Philippines, but precisely that of 'what can be made off of them,' and off of China with the Philippines as a way station? What else was the argument of the address with which Boston celebrated the Fourth of July?

"Now—this is the question—what is the theory of organs like the 'Outlook,' of Mr. Denby and the Philippine Commission? If Mr. Denby represents the administration, then who is 'fouling our nest,' the administration or its critics? Did the President send Mr. Denby to do his work in the Philippines because he thoroughly disliked his doctrines? Did he choose him as a bad representative of his policy or as a good one? If as a good one, then what is real 'patriotism' in the premises? What is the duty of the man who would keep the republic consistent, not with itself last month or the month before, but with its own high imperatives and high ideals? His duty is what the patriot's duty always is, to love righteousness and to hate iniquity, to praise the one and to denounce the other, and to be the quicker to denounce it when it is his own country that is committing it."

Tower Hill Summer School.

The third week of the Tower Hill Summer School finds us in the second period of the work and on the heights of poetic vision. Grand and sublime as were the glimpses we obtained from Sill and Realf and Lanier, we have discovered that we were but as among the foothills, and that Mr. Jones was only testing us preparatory to leading us up among the fiery peaks, where the Hebrew poets dwell.

And so here we are in the seventh century B. C., with Jeremiah and the author of Deuteronomy—in the very storm center of Hebrew history, when "powers and principalities," when all the turbulent, relentless forces of the world seemed to concentrate themselves upon the inhabitants of that little valley of the Jordan. By such forces we should expect to see this little tribe of people consumed like chaff in a blazing fire. But to our amazement, instead of disappearing under the terrific strokes of these relentless foes, this little people was welded and pounded into an intense national self-consciousness and unity that has preserved its integrity until this day, although from that time to this it has been the football and the scapegoat of all nations. Traveling over a period of a thousand years—a stretch of time comparable to that which has elapsed since the reigns of Charlemagne and Alfred the Great—with a rapidity that would have lost us hopelessly with any leader but Jones, we have seen how the eighth century literature, the oldest Hebrew literature in existence, grew out of the incoherent legends and folk-lore of a nomadic people that were at length unified into a conscious nationality.

The eighth century B. C. was the golden age of Hebrew literature. It was then that the great prophetic souls of Israel spoke out their messages in words of fire, reproving the people without stint for their evil ways and calling them to repent and escape the wrath of Jehovah. These messages glowed with ethical fire and righteous indignation. The burden of their messages was that Jehovah desired mercy and not sacrifice, that he commanded righteousness and not burnt offerings.

We see the rustic Amos coming up from the South and rebuking the people of the North for their impositions on the poor and weak and pleading pathetically for social reform.

We see the princely Isaiah—the Charles Sumner of his time—with his great comprehension of the world movements of the age, rebuking those in high places. We hear him calling to them "to beat their swords in plow shares and their spears into pruning hooks." We hear added to the voice of Isaiah the voices of Micah and Nahum saying, "What doth the Lord thy God require of thee but to do justly, love mercy and walk humbly with thy God;" and "The Lord is good, a stronghold in time of trouble." Lastly we see the grim though grand figure of Jeremiah appearing on the streets of Jerusalem with a yoke about his neck as a symbol of what the people by their recklessness and selfishness were bringing down upon themselves. And there is still more to see, for we are but not yet half through our study in this great garden of the Hebrews.

A Substitute for Evidence.

Since the hardest thing in connection with religion is to believe, the founders of Christianity boldly placed belief at the beginning of religion, so as with one stroke to remove all objections to its acceptance. The lack of evidence thus ceased to be material, and Christianity was submitted to the world with all the advantages of adequate proof.

Making salvation depend on faith, Christianity emphasizes the easy acceptance of its doctrines as the most important of all steps in becoming religious. To believe with evidence is easy and without merit, but to believe without evidence is heroic. It requires a complete sacrifice of the intellect, wherein man gives up his mind to God, or makes an offering of his reason to the church. In this sacrifice he substitutes for his own thought the conclusions of others, and acts in personal ignorance.

The hardest thing to do is therefore made by this course the most important, and is naturally put at the beginning of a religious life. Overcome the lack of evidence and all the rest becomes easy. When a religion without evidence comes to man for acceptance, the first thing is to make evidence unnecessary, and to persuade men to act without it, or even against it. The early Christian apologists therefore gave excuses for the lack of evidence in their system, and substituted faith for argument, and conversion for conviction. People were taught to accept rather than examine, and believe rather than know. It was the boldest proposition of all intellectual history to take as true something unknown and dispense with learning it. As evidence was lacking, evidence was decried, and the spirit which demanded it was condemned as faithlessness. Skepticism, unbelief and all unwillingness to receive the doctrines of the church were treated as a vice and moral merit was thought to consist in overcoming the desire for evidence, or at least in not waiting for it.

For if the requirement for evidence is overcome, anything can be accepted. The only reason why any offered opinion is ever rejected is its lack of proof. Remove this objection and it immediately becomes acceptable. The preachers of early Christianity therefore said, "Believe and be saved," not "Learn and be saved," or "Investigate and be saved." They would have men believe now, and guard against doubt hereafter, or believe and then beware of finding out anything to the contrary. Believing was a merit, and, discarding belief, a sin. One was asked to believe without evidence and keep to his belief against evidence. Accepting all and never renouncing, was for centuries the policy of the church. An exception was made to all rules of intellectual proceedings, which require that conduct be rational. Since something without reason was wanted, it was necessary first to make way with reason that there might be no objections encountered. Men thought to keep persuaded that they were right by removing the tests of truth, for by destroying reason one may easily believe and keep to his belief.

The only objection to this way of procedure is that on this principle one can accept other religions without evidence, and so give up the Christian. But this objection is removed by the next step of the early church, namely, to make it wrong to do the thing a second time. We must believe once, and then keep to the opinion accepted. People must not only believe, but stay believing. In accepting the doctrines of one religion, they must throw away the principle on which they accepted it. Entering, they must close the door. This principle is to be used only in going into the church, not in going out. It is to work only in one direction, and one time. Other religions may be rejected on this principle, but not accepted. One may reject Mohammedanism or Paganism without evidence, but not accept them without evidence. A special religion is thus made the favorite of the intellect, and we may not be impartial on the subject. It is necessary to proceed in an exceptional way, and then bar ourselves forever from repeating the experience. In short, we must use all our efforts to get into the church and then use them all to keep ourselves from getting out. Faith is for only one religion; it becomes superstition if exercised for any other; and what is a great virtue if applied to Christianity becomes a great sin if applied to Paganism.

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The Pulpit.

The English Bible.

The Story of the Bible Told from the Standpoint of Modern Scholarship.

BY W. L. SHELDON, LECTURER, ETHICAL SOCIETY, ST. LOUIS, MISSOURI.

V.

THE BELIEF IN GOD AS IT APPEARS IN THE BIBLE.

I may as well own first as last that beliefs about God have a fascination for me. I like to meet with them in poetry, in the Bible, in the early classical literature; and whenever I come upon those beliefs my attention is held at once. In fact, I can never let the subject alone. I like it and want to study it and I find it more and more interesting as the years go on. It continues to draw me, to move me, to inspire me.

What makes the study of the beliefs about God so interesting is just this: By means of those beliefs we are able to trace the steps of growth of the moral sense. That is the secret of my enthusiasm for the study of theology.

When going back to early times and tracing up the evolution of man, the best way to find out what man thought about right and wrong, how he distinguished between good and evil, is to find out what he thought about God. It would seem to be a law of history that man's idea of God must keep pace with the growth of the moral sense. It usually lags a little behind, but is always catching up nevertheless. The human soul will not admit that the God which it believes in, can be inferior to its own ethical ideal. It will either have a deity up to that standard, or else no deity at all. If atheism has spread from time to time in various parts of the world, I venture to say it has been owing less to the influence of natural science than to the fact that the beliefs about a deity have been so slow in keeping pace with the growth of the ethical feeling. Usually when the God-idea does catch up with the most advanced ethical thought, some kind of a theism or belief in God comes back once more.

Now of all opportunities which have ever been offered for tracing the growth of the moral sense by means of the beliefs about God, none begin to compare with the field open to us by means of the interpretation of the Bible which has been put forward by the new scholarship of which I have been speaking. We can trace that belief in all its stages by going back and tracing the growth of the Bible. It is all there, passing from the lowest, crudest forms conceiveable, up to the highest stage of thought on the subject which has ever been voiced in human language.

But taking these scriptures as they stand in the order in which the books are arranged, going simply by the traditions with regard to them, we find ourselves in hopeless confusion. It would seem as if the whole subject were turned inside out or upside down. The first work of the new scholarship, therefore, lay in one single direction. It was to arrange the books of the Bible, or the parts of those books, in their chronological order. When this had been done the task before them was an easy one comparatively. The value of the work of the new scholarship therefore has not been so much in the sphere of doctrine, or in its analysis of the history of theism, or of religion. It has been rather in the direction of sorting out the parts of the scriptures and re-arranging the order.

I gave you in round numbers the date 444 B. C. as the time when a Bible had come to be established. A canon of sacred scripture was adopted about that time, along with the establishment of the Jewish Church. But it was not asserted that the whole Bible came into shape at that time, or that the books which we now look upon as sacred scripture were accepted as a part of such a canon at that date. In point of fact some of them had not yet been written then. Furthermore, a number of the finest books of the Bible had not been incorporated in what was then accepted as scripture. What became Bible at the famous date I have given you, was chiefly the so-called "Books of Moses," the earlier historic bopks including the codes of law. It was the law, or "Moses" part of the Bible which first became sacred scripture. The finest portion of the Old Testament, the Books of the Prophets, had scarcely been recognized as a part of the Bible, and only gradually came to be adopted or accepted into the canon.

The Old Testament went on growing for upwards of 250 years. It was from the year 444 down to about the second century before the Christian era that the Old Testament took shape. It was during that interval that two of the books of history called "Chronicles" were written, as well as certain other very important portions now belonging to the Bible.

But taking that date, 444 B. C., we are able to recognize the standpoint of the Bible of that day as regards the belief in a God. We find at that time a clear, pure, supreme, ethical monotheism as it existed probably nowhere else in the world.

Now where are we to look for the sources of this monotheism. It had not come from Greece, because the monotheism at Athens in that age was a doctrine of the philosophers, not of the people. The philosopher walking in the streets of that city could see gods galore, and the people believed in those gods.

It could not have come from India, this monotheism, because there, too, it was the doctrine of the few, and, furthermore, in that country it had about it the haziness which goes with pantheism. The people of India by the millions believed in gods by the millions.

But in Jerusalem at this date it was the people themselves, the average citizen, who believed in the oneness of a god, and took the standpoint of a pure, clear, monotheism. The Church of Jerusalem was the church of the people, and its supreme standpoint was the belief in a one only God.

Under the circumstances we naturally turn to the Bible for explanation of it all, to the literature of the people in existence at that time. It is there that we expect to find it in all its fullness and completeness.

But when we open the books which at that time had come to be accepted as sacred scripture, as the foundation of the Church of Jerusalem and as containing the thoughts of the people and the church about their God, we meet with certain features which are sure to perplex us.

I open at the first chapter of Genesis and read the first line: "In the beginning God created the heaven and the earth." Then I turn over to the second page and begin to read: "And the Lord God formed man of the dust of the ground." That is interesting enough, but I certainly observe a change in the language. Why that phrase "Lord God?" On the first page it was simply "God." Now, as you know, in the original Hebrew we have another name for the deity on the second page of the Bible. In the first chapter the name is Ehlohim, which is translated "God." In the second chapter the name is Yahweh, which is translated "Lord God." In other places you find this name in the English Bible as "Jehovah," which is now recognized, however, as having been an erroneous rendering of the Hebrew.

And so at the very start we are struck with the fact that there are different names for the deity in the Bible. What does this mean? If there is only one deity, why

not one name? There must be some history behind this circumstance.

Furthermore, on examining this word Ehlohim, the first name for the deity in the first words of the Bible, the scholar finds that it is a plural word which, translated literally, means "gods." We know well enough that many of the prophets used this name and meant by it only one God. But how came they to use the plural form? Behind all this there must have been a history. It points to something back in the prehistoric life of the human race. If the prophet had invented a name for his own God, would he have used the plural noun?

A few facts like this make it plain to us at once that we are going to find something interesting here if we search this Bible for what it has to say about deity, for its conceptions of a God. We are going to find a history there. We shall meet with evidences of a growth, of changes, of advance. We shall come upon stages, or strata as it were, in the thought-life of the human race.

I am not tracing the growth and changes in this belief as it appears everywhere in the world, but only as it presents itself to us in the Bible. And I want you to see that there is no other one book where you can find out so much about that subject, and see it passing through so many phases. It is packed together here under one cover, the history of the mind of man on this subject for over a hundred thousand years.

Suppose now I give you one sample of this belief as we find it written here. I shall take what is usually recognized as the oldest passage in the Bible. It is so very ancient that the scholar is not able to translate it all, nor to decipher its full meaning. It is called, as you know, the Song of Deborah. It is to be found in the Book of Judges, which describes to us the conditions of the Israelites between the time when they left the wilderness of Sinai to go over into Palestine, and the time when they were united under one government as a kingdom by David, a period of about 250 years preceding the year 1000 B. C.

In those days the children of Israel were living in scattered tribes in the land of Canaan with no organized government. They were still rude Arab tribes, and constantly at war with the people around them; sometimes victorious, but more often defeated. It seems that one of these tribes living in the southern part of that country was at war with another people whose leader's name was Sisera. And a woman of unusual strength or force of character by the name of Deborah arose up in her might, summoned the children of Israel by the thousands; and they went forth to battle and won a great victory. The leader of the enemy, Sisera, fled and came to the tent of a woman named Jael, the wife of Heber the Kenite. The woman invited the king to enter the tent, gave him water to drink, offered him food and allowed him to rest and sleep there. But when he was in slumber, as we are told, "Jael took a tent pin and took an hammer in her hand and went softly in to him and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep and weary. So he died."

It is a gruesome picture. In fact it makes us shudder, such a defiance of the laws of hospitality. It seems as if it were against any rule of war, an act of this kind. There is nothing fine or grand about it. Plainly it was an act of cruel treachery, and takes us back to the times when conscience had barely begun to show itself in the human race.

But a victory had been acheived, the enemy of the Israelities had been overthrown; and over this victory we have the song of Deborah, the oldest piece of literature, as I have said, in the Bible. It runs as follows:

"Hear, O ye kings; give ear, O ye sovereigns! I to Yahweh will raise my song, will sing to Yahweh, Israel's God. Yahweh, when from Seir thou settest out, when from the Land of Edom thou marchest, the earth trembled, the heavens swayed, the clouds dripped water, the mountains streamed at the presence of Yahweh, Israel's God. Awake, awake, O Deborah! Awake, awake, lift up the song! Curse Meroz says the messenger of Yahweh; curse its inhabitants bitterly because they come not to the aid of Yahweh, to the aid of Yahweh like heroes. Blessed above all women Jael, above all women in tents is she blessed. Water he asked . . . (meaning, of course, the enemy, Sisera) . . . milk she gave; her hand she puts forth to the pin; her right hand to the . . and (then a blank for a passage too obscure to be interpreted) . . . and smites, crushes his head, shatters, pierces his temple. At her feet he sank down, he fell, he lay; where he sank he lay of life bereft."

Then follows the striking passage giving us a picture of the mother of the king, Sisera, waiting at home for the return of her son, with an exulting description of what is in store for her when the news comes. What a suggestion we have of the primitive mind fairly wild with delight over the thought of a mother who was to receive news of the death of a son. And the song closes with an exultant shriek to the God of Israel over the triumph of the Israelites: *"So perish thine enemies all, O Yahweh, but be thy friends as the sun when he rises in power."*

And this is God, the Holy One of Israel. A God of vengeance, of cruelty, of treachery, a God whose blessings fall on a woman without heart, without conscience, without sense of honor, slaying her guest in a tent with the slyness of a fox, but with a wolflike ferocity. And why had the God of Israel done this? Because the people of Israel were any better in character or purposes than the Canaanites, their enemies? No; but because they had stood by Yahweh, therefore Yahweh was to stand by them. "So perish thine enemies all, O Yahweh, but be thy friends as the sun when he rises in power." It almost makes us shudder, such a picture of the Holy One of Israel.

But then the Bible is a large book and a whole literature. Suppose we look again, and see what we find there. I may open at random somewhat, the collections of hymns sung in the honor or praise of Israel's God. This, too, is the Bible; the 103d Psalm:

"Bless the Lord, O my soul; and all that is within me bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits.

"Who forgiveth all thine iniquities; who healeth all thy diseases.

"Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle.

"The Lord executeth righteous acts and judgments for all that are oppressed.

"He made known his ways unto Moses, his doings unto the children of Israel.

"The Lord is full of compassion and gracious, slow to anger, and plenteous in mercy.

"He will not always chide; neither will he keep his anger forever.

"He hath not dealt with us after our sins, nor rewarded us after our iniquities.

"For as the heaven is high above the earth, so great is his mercy toward them that fear him.

"As far as the east is from the west, so far hath he removed our transgressions from us.

"Like as a father pitieth his children, so the Lord pitieth them that fear hm.

"For he knoweth our frame; he remembereth that we are dust.

"As for man, his days are as grass; as a flower of the field, so he flourisheth.

"For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

"To such as keep his covenant, and to those that remember his precepts to do them.

"The Lord hath established his throne in the heavens; and his kingdom ruleth over all.

"Bless the Lord, ye angels of his; ye mighty in strength, that fulfill his word, hearkening unto the voice of his word.

"Bless the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

"Bless the Lord, all ye his works, in all places of his dominion bless the Lord, O my soul."

This, too, is God. But which is the God of the Bible? What am I to make of it? In this picture I have a deity with the tenderness of a mother; a God of mercy and loving kindness, of gentleness and pity; a God who forgives and forgets; one who has no enemies save those who are the enemies of what is right. *Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust.* It is a hymn of love, and makes us feel as if this universe were made for love; that behind it all and at its center was a purpose; that tenderness and loving kindness were the principles on which and according to which all things took shape. At the core of all is love, says this psalmist, and at the core of the core is justice. "The Lord executeth righteous acts, and judgment for all that are oppressed."

If in the midst of all the strife and contention of the world, of the mean, petty selfishness, of the struggle of "each man for himself and the devil take the hindmost"—if in face of all that which you see around you, you want to feel that while such a spirit is on the surface, at the core another spirit prevails—that in the heart of things loving kindness and tender mercy dominate, I can only ask you to keep saying over the lines of this psalm. It is, in a sense, a Song Without Words, a sentiment; and it goes straight to the heart.

Both songs come from the Bible. Which one is to speak for the God of the Bible? I look at the head lines of this song and it bears the title "A Psalm of David." Now I am aware that King David belonged to about the same age as that in which Jael smote the tent pin through the temples of her enemy, and Deborah sang the war cry in praise of the vengeance-God. The two Gods do not fit together.

But now steps in the new scholarship with a half smile over this tradition about these Psalms having been written by David. They study the language of this Psalm, analyze it word for word, and they discover that it belongs somewhere about the time when the Book of Jonah was written. In a word, it belongs to that epoch when the Bible was taking its complete shape, after the year 444 B. C. There would have been about as much likelihood for this psalm to have been written by David as for it to have been written by Prince Bismarck. It is practically established now by the new scholarship that David had nothing to do with writing the Psalms. The majority of those hymns belong to that epoch when the Bible was coming to be accepted by the people after the exile.

And so there is light ahead for us in answer to that question, which is the God of the Bible. The first deity, that of the Song of Deborah, was Israel's God in the eleventh or twelfth century before the Christian era. The second deity, that of this Psalm, was Israel's God in the fourth or fifth century. There had been a lapse of five or six hundred years. I could point out the steps to you if I had time, and you could see how the God of Fury and Vengeance in the Song of Deborah, had developed in the minds of the people of Israel into the God of Mercy and Loving-kindness in the 103d Psalm. Give the human race time; only give it time and light is sure to come.

The first ray of new light, religiously speaking, as I told you, came from the prophets of Israel. The eventful epoch was the eighth century before the Christian era. Across the thick darkness of that crude, cruel, grotesque God-idea in the Song of Deborah, there came the sudden flash of a new conception of deity in the voice of the Hebrew prophet. David knew not of it; Moses had only had a faint inkling of it; but the rays appeared on the horizon in the eighth century and the tide turned. The God of Deborah was to change into the God of the 103d Psalm. It all came within a short few hundred years.

Even such changes, however, can only come by stages. It was not the prophet who first announced the God of Love. It was not the early prophet who wrote the 103d Psalm. First there had been the vengeance-deity of the Song of Deborah, the God who stood by those that stood by Him. Then came the Justice-deity, who was the God of the prophet. As I told you, the keynote of the prophecy of the Old Testament was judgment, denunciation for the sins of the people, and the proclamation that only those who did right should have the favor of God. The prophet had found out that standing by the right was the only real way by which a man stood by the deity. The prophet's deity was the Justice-God. That was the second stage of which I told you in the preceding lecture. And lastly came the deity of the psalmist, the Love-God. This new conception of deity came in the thought of the Israelites because of their experience over hundreds of years of history. They had seen that in one way loyalty to their cause, the cause of Yahweh, had triumphed. Jerusalem was restored to the people of Israel. They were back from their exile, once more in their sacred city. What wonder that at last it came natural for them to sing:

> "Praise the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

But this is only one phase of the great change which took place in the theistic beliefs of the people of that time. It meant not so much that there was only one deity, but that the deity was a God of love and justice.

But what about this belief in the oneness of deity itself? How shall we find that in the Bible? Why it is there before our eyes, you say. It is in the language of the prophets. It is voiced in the psalms; over and over they talk of one only God.

True, but I keep reminding you that the Bible is a big book, and that there is a great deal in it. What about that plural form for a name of the Deity? Does it point to the fact that the children of Israel had always been monotheists? Suppose I open once more my Bible on the first page. In the account of the creation I read:

"And God said let us make man in our image, after our likeness." Why that "us," and the "our?" Did the one who wrote that believe that there were gods rather than a god? No, surely, because this first chapter of Genesis belongs, perhaps, to one of the later documents in the Bible, written after many of the prophets had spoken, and upwards of a thousand years after the time of Moses. He is using a "conventional" language, here where he uses the plural form for the name of the Deity. But it points to prehistoric time when man did believe in gods and not in God. The evidences for this fact are manifest over and over again in one place after another in these scriptures. We see how such conventional language points to a time when that language arose as meaning just what it said, no less and no more.

What about the first commandment in the Decalogue? It has ranked conspicuously as the proclamation of a clear, pure, supreme monotheism. But I am afraid it will not stand the test. What does it say? "Thou shalt have no other gods before me." You notice form of speech. It does not say, "I am the only God." If I had the time I could show you again and again how the children of Israel in the early days did think of the other gods of the Canaanites as being really gods, and how the early teachers of the people looked upon those deities in the same light as real beings. Nay, further, it would seem as if the first prophets themselves were not out-and-out monotheists.

Did they not come out boldly denouncing the wor-

ship of the other gods, and proclaiming the supreme worship of Yahweh? True enough; but read their language closely, and the point of it is that they denounced worship of the other gods, not because those deities were not gods, but because they were not the Gods or God of Israel. The first cry of the prophet is not "Yahweh is the only God," but "Yahweh is the only God for Israel." The supreme effort both of priest and prophet had been to establish a system of separation, to cut off the Israelities from the Canaanites, and to do it supremely by separating them in their worship of their Gods or their God.

You can see, therefore, in this phase of the subject, the three stages as well. It is all on the surface to those who read the Bible carefully. In that use of a plural form for the name of the Deity you see how at an early epoch, far back in the dim past, the deity of the Israelites was "Gods" and not a "God."

Then came the second stage, and the one which may have *begun* as the great achievement of Moses, who seems to have given the children of Israel a new name for their deity. This gave the starting point for a separate "God of Israel." The second stage in the evolution of the one deity idea came by establishing a certain aristocracy among the deities; one god being more worthy than the others, it was the function of Israel to bring out or emphasize this aristocracy. What the prophet first did was to point out that their God was the best God. It was not because he was the God of the best people, Israel, that he was the best God, but the people of Israel were the best people because they had the best God. You see, there was a tremendous change, a great turn-about, and it meant almost a revolution rather than evolution. This was the great standpoint of the early prophets.

Not until the last awful catastrophe was approaching, not until the northern kingdom had been destroyed by the Assyrians, not until the dark storm cloud from Babylon was approaching Judea and the day for the fall of Jerusalem was at hand, not until then did there arise the supreme monotheism of the Israelites. It came in with the great prophet Jeremiah, who saw the kingdom overthrown, the city burned to ashes, the people carried away captive, and he himself at last died an exile in Egypt. Not until Jeremiah appeared and Jerusalem was no more, did it come over the people that the gods of other nations had no existence. In the awful judgment which had struck the city it would seem as if this prophet had pierced the veil of the Inscrutable itself, and by the handwriting on the wall he proclaimed the fact: There is only one judge. Out of the fall of Jerusalem and the overthrow of the City of God itself came the belief that there was only one Deity or one God.

But this one Deity of the Israelites in the year 444 had still other characteristics besides his oneness. Supreme even over that, was the conception of deity as a spiritual being, the invisible, inscrutable, without form and without body, dwelling in the Holy of Holies, where mortal eye could not penetrate, a being who could be known to man, only because of the spiritual something in man himself. And there is a solemn grandeur in this Bible conception of a supremely spiritual deity. It is cold in its way; it takes us on the heights where the atmosphere is serene. But not all men can thrive in that atmosphere, for in fact in such an atmosphere not all men can find any indication of God.

And yet it is true. Had you gone into the temple at Jerusalem in the day when a canon of scripture had been adopted and the Bible accepted by the people, you would have found no God-image there.

Suppose I turn and read you a poetic passage from another of the Psalms. Here, too, we shall be reading of the Deity, and this language may have been sung in the temple at Jerusalem as one way of suggesting what man felt in that time concerning God.

"The Lord is my rock and my fortress and my deliverer; my God, my strong rock; in him will I trust.

"In my distress I called upon the Lord, and cried unto my God. He heard my voice out of his temple, and my cry before him came into his ears.

"Then the earth shook and trembled, the foundations also of the mountains moved and were shaken, because he was wroth.

"There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it.

"He bowed the heavens also and came down; and thick darkness was under his feet.

"And he rode upon a cherub, and did fly; yea, he flew swiftly upon the wings of the wind.

"He made darkness his hiding place, his pavilion round about him; darkness of waters, thick clouds of the skies.

"At the brightness before him his thick clouds passed, hail stones and coals of fire.

"The Lord also thundered in the heavens, and the Most High uttered his voice; hail stones and coals of fire.

"And he sent out his arrows and scattered them; yea, lightnings manifold, and discomfited them.

"Then the channels of water appeared, and the foundations of the world were laid bare, at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

"He sent from on high, he took me; he drew me out of many waters."

Is it not magnificent, that picture! Does it not stir one to think of a force invisible behind all that upheaval in Nature; the clouds and darkness, hailstones, the coals of fire, the lightning, the channels of water, what are they in this Psalm? Are they Deity? Are they God? By no manner of means. They are symbols of the invisible, inscrutable Power.

Because the Psalmist knows that he cannot describe the invisible, because the spiritual cannot be put into concrete form or language, he takes the events of the natural world as he sees them, and pictures them as symbols of what eye cannot see, and yet of what the mind knows and believes in. This is not Nature-worship. In a true sense it is a picture of a spiritual God. It is poetry or sentiment, music rather than language.

It, too, ranks by tradition as a Psalm of David; but it, too, has been placed by the new scholarship hundreds of years after the death of David. It belongs just about to the time of Jeremiah, the first great monotheistic prophet. But is the language of scripture always so easily to be interpreted as indicating a spiritual conception of the Deity? What if we turn back to the passage where we have sketched for us the giving of the Decalogue on Mount Sinai, when Moses brought forth the people out of the camp "to meet God:"

"And they stood at the nether part of the Mount, and Mt. Sinai was altogether in smoke because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace and the whole mount quaked greatly. And the Lord came down to Mt. Sinai and all the people saw the thunderings and the lightnings, and the voice of the trumpet and the mount smoking; and when the people saw it they trembled and stood afar off. And they said unto Moses, speak thou for us and we will hear; but let not God speak with us lest we die. And the people stood afar off and Moses drew near into the darkness where God was."

Is that symbol, I ask? Do you see a difference between the language there and the language of the Psalmist? It is more than symbol. We are back in history by some hundreds of years. What in the time of the Psalmist was symbol, the storm-cloud and the thunderbolt speaking for God, in the prehistoric time was fact. God was the storm, the storm was God; and in this language in the Book of Exodus telling us of what happened around Mount Sinai we are back nigh to the prehistoric world. This is the language of a far-away time. It has not yet quite become symbol. Unquestionably the people around Mount Sinai saw what they considered the living God in the storm-cloud which hung over its summit. It was the Mount of God.

And the instinct which leads the spiritually minded man, thinking of an invisible deity, to speak of that

deity in the language of Nature, to clothe his conception in form, to wrap around it what he sees going on before his eyes—this which was instinct to the Psalmist and is instinct to us to-day, and which we and the Psalmist alike recognize as being language only in symbols, this points back to the time when instinct made out of Nature or the occurrences of Nature an actual god. The storm-cloud was not a symbol then; it was the Deity.

Beyond a doubt the forefathers of the people of Jerusalem of the year 444 had worshiped their deity as the God of the storm. The thunderbolt had been the actual arm of God.

Think of the change in the attitude of the human mind, tracing it backward from that 103d Psalm, where man thought of his deity as a being of gentleness and loving kindness, a tender father; and that other attitude of the people around Mount Sinai, who said in terror: "Let our God not speak to us lest we die." Why that fear and terror? Because to the Israelite of that time a thunderbolt did strike and kill, and the storm-cloud which wielded that thunderbolt was the Deity. It was "Jehovah."

What is symbol to-day, was fact to the mind of our forefathers. What is poetry to-day, to them was reality. What we talk of as the garment of Deity, to them was Deity itself. It is all written here in the language of the Bible. You can trace the evolution of the human consciousness in the stages the mind went through, from the Nature-God to the God behind all Nature.

It is true also that the God the Israelites worshiped at Jerusalem in the year 444 was not worshiped by people who were idolaters. Alone of all the race of men in the world at that time it may be said that they had no image of their God. And we are told how this attitude had begun with Moses. But when we look at it from that standpoint it is all meaningless. We can get no history out of it.

Rearrange the books of the Bible so as to place them in their chronological order, and you can see how the children of Israel went through all the stages of development from idolatry up to their belief in an imageless God. What of that "brazen serpent" we are told of, made by Moses in the wilderness, at which all the people were to look and be saved from the poison of the serpent's bite. According to any ordinary rational interpretation of literature, that serpent was a god.

What of the "ark" which was so dear to the children of Israel. Did they not feel that their God lived in it, that it was his dwelling place? Where it went there went terror to the enemy of Israel. Why did they carry that ark to battle with them if they did not believe that it was the abode of their God? And when in the land of Canaan the kingdom had been set up under David and afterwards was divided at the death of Solomon, and another kingdom established in the north, do you remember how the new king there set up two golden calves and said: "It is too much for you to go up to Jerusalem; behold thy Gods of Israel which brought thee up out of the land of Egypt." "And," we are told, "he set one in Bethel and the other put he in Dan."

Did it seem strange to the people; did it shock them as being idolatrous, offering them images of their God which had brought them out of the land of Egypt and out of the house of bondage? No, they took it as a matter of course, because, up to that time, it had not come to be recognized as a sin to make images of the Deity. The second commandment: Thou shalt not make to thyself any graven image, had not yet been put forth among the people.

If the new scholarship has established anything for a certainty, it is that the Israelites grew out of a stage of idolatry, just as they grew out of a stage of polytheism. If it is true that God-worship at Mount Sinai was associated with worship of the storm-cloud, so in Canaan to the Israelite, Yahweh-worship or God-worship was associated with bull-worship. Only gradually could the later prophets shake the people from this habit. Not until hundreds of years after the death of Moses did the prophet turn and tell the people that images of a deity had no sanctity to them.

In this respect, too, you can see the same symbolism. What of that temple at Jerusalem built on the return of the exiles from Babylon, and in connection with which the Bible was established as a code of worship for the people? No image of the Deity was there to be sure! But what of the "horns" at the altar? What of the basin resting on the figures of twelve oxen? Does that mean anything? Were those oxen deities to the Israelites? By no manner of means. Had those horns a significance as being part of their God? Surely not. To the mass of the people they had no meaning; they were there only as a symbol. But what was now a symbol had been a fact.

To the people who assembled in the temple at Jerusalem in 444, they had a significance as symbols, it may be. But what was symbol then had been fact before. A few hundred years before that time their own forefathers had worshiped bulls as images of their God, Yahweh, and even the priests of the time had not thought to rebuke them.

Only when the prophet came, who wished to separate Yahweh-worship from the other God-worship of the Canaanites, and to separate the children of Israel at the same time, only then came the new attitude which forbade images of God. And it came undoubtedly as a method by which the children of Israel could be separated from the Canaanites. Because the other people worshiped their gods and images, therefore it must not be done by the Israelites.

What shall we say of the fact of the reverence for that ark of which I have told you as being carried by the Israelites into battle because their God went with it; and on the other hand the famous saying of Solomon in the speech he made when consecrating the great temple at Jerusalem not long after the death of David—one of the grandest speeches which ever fell from human lips. Just at the very moment when he was talking of the glory of the temple which he had builded to God as a seat of worship in Jerusalem, and as an abode for the Deity himself, he cries:

"Will God in very deed dwell on the earth. Behold the heaven and the heaven of heavens cannot contain thee, how much less this house that I have builded."

Again we raise the question, which is the God of the Bible, the one who lived in the ark and went with it to do battle for the Israelites, as if he abode in that ark; or the God of whom the prophet could say, "Behold heaven and the heaven of heavens cannot contain thee?" It is all plain enough when the new scholarship steps in and shows us how this "Book of Kings" was written, in which we have the account of the building of the temple by Solomon. We have it established that the books of "Kings" were compiled about four hundred years after the death of Solomon, and that this speech was undoubtedly written by the man who compiled the books. This is not the language of Solomon. It is the language of the prophet of Israel after prophecy had arisen, and the prophet's God had been brought to the minds of the people.

Read the language of the climax of this evolution in the prophet Jeremiah, who lived at the very time when the compiler of the Book of Kings was doing his work and had put that great speech in the mouth of Solomon. The prophet is saying:

"The customs of the peoples are vanity; for one cutteth a tree out of the forest, the work of the hands of the workman with the ax."

Do you see the satire? Gods then are human handiwork. The idols which the nations revered were "The work of the hands of the workman with the ax." Of course, we say, what else could they be? But the prophet continues—

"They deck it with silver and gold; they fasten it with nails and with hammers that it move not. They are like a palm tree of turned work and speak not; they must needs be borne because they cannot go."

It is of the idols he is speaking now, you understand, made from wood cut out of the tree of the forest, the work of the hands of the workman with the ax. Those idols speak not; they must needs be borne because they cannot go. The prophet goes on to say:

"Be not afraid of them, for they cannot do evil; neither is it in them to do good."

Can you fancy the changes that were taking place to have brought about such an attitude of mind? It was one thing not to worship the gods of the nations, the image-gods of the heathen; but it was another thing not to be afraid of them. Surely while they were not like the God of Israel, they might be spirits which could do evil. But hear the scorn of the prophet over those blocks of wood and stone, and then listen to his exaltation over Yahweh, the God of Israel, as he continues:

"There is none like unto thee, O Lord; thou art great and thy name is great in might. Who would not fear thee, O King of the nations; for as much as among all the wise men of the nations there is none like unto Thee."

Then he turns back, this prophet, in scornful language about those image-gods whom he depises. As he says:

"They are all the work of cunning man. But the Lord is the true God, he is the living God, and an everlasting King. At his wrath the earth trembleth and the nations are not able to abide his indignation. He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens. Every goldsmith is put to shame by his graven image; for his molten image is falsehood and there is no breath in them. They are vanity and the work of illusion."

The climax had come. At about the year 1300 B. C. Moses had begun to organize the people into a state, to lay the foundations of an Israel. He had given the impulse, but not the philosophy, for it. He had given them a new name for their God, "Yahweh," the God of Israel.

But there still survived the animal worship in the brazen serpent, and the ark with its two tables of stone, which point to a prehistoric age in the worship of wood and stone, an original fetichism.

The people of Israel carried with them into Palestine the new name for their God, Yahweh, the God of Israel; but with them came the ark and the two tables of stone. Their God was still the god of the storm-cloud, the vengeance-God. The deities of the nations around them were also living gods in the eyes of the Israelites, to be feared, to be appropriated, but not quite on the same plane to be worshiped like "Yahweh."

Yet Yahweh, the God of Israel, also abode in images of wood and stone. In the altars, on the "high places," in the form of calf or bull, he was still Yahweh, and worshiped even yet with offerings of human blood, with the sacrifice of human lives.

About the year 1000 B. C., just after the death of David, came Solomon, who built the first temple to Yahweh at Jerusalem, and then the new impulse was given to a supreme Yahweh-worship. There was the starting point out of which was to come the worship of one only real God. But the bull-worship survived until the mighty epoch came, the turning point in the eighth century, about 750 B. C., when the first prophets appeared.

Yet those early prophets had not struck the full note of monotheism. The note they had sounded was that of the supremacy of Yahweh, the God of Israel. At last, just when the doom was threatening Jerusalem, or at the time of its fall, a greater prophet appeared, wearing the mantle of sorrow, but with a prophetic insight rather than prophetic foresight. He is the one who says, the gods of the nations are vanity, "wood and stone." And thus about the year 600 B. C. we reach the stage of a clear, pure monotheism.

But the monotheism of Jeremiah was the monotheism of the prophet, not of the people. It was the voice of the leader in advance of the men around him. It was to Jerusalem like the monotheism of Plato in Athens.

Not until that people, the Israelites, had been tried by affliction, not until their city had been destroyed and they had lived in exile far away from Palestine—not until then were the leaders able to put forth this new conception of God as a standpoint for the people. In the year 444 B. C., in round numbers, the church was established, and its foundation or cornerstone was the standpoint of Jeremiah, the belief in a one, only, supreme, spiritual, imageless God.

And which is the God of the Bible? All this is contained there. I can pass from the first chapters where I read of God "walking in the garden in the cool of the day," down to the exalted language of the psalmist or of the prophet:

"Have I not known? Have I not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth; for the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in; that bringeth princes to nothing. He maketh the judges of the earth as vanity. To whom then will I liken me, saith the Holy One?"

I have given you the story and traced for you the God-belief in the Bible. You have seen it in many forms and many shapes. Which is the God of the Bible? I leave you to decide.

The Study Table.

Minor Notices.

"Some Marked Passages and Other Stories." By Jeanne G. Pennington, compiler of "Don't Worry Nuggets." Fords, Howard and Hulbert, N. Y. 85 cents.

A number of very readable short stories, rather somber as a whole, but with some fine touches of thought and feeling in them.

"Children of the Mist." By Eden Phillpotts. G. P. Putnam Sons, N. Y. $1.50

One hardly knows whether he likes this book or not. The first impression is that there is entirely too much of it for what the author was trying to say, and then a little question as to what he really was trying to say. It has some spots of "realism" in it which are vulgar, and a good deal might have been left out in description and philosophizing and preachment, without weakening the book. On the other hand, the book has touches true to life, some humor, some good descriptions and some real strength. Another reviewer has said truly that "all the persons in the book are definite, the whole atmosphere of the story is crisp and clear." A tendency to the exaggeration of a type, so that one rebels at the portraiture, however, is also true, and then, a doubt as to what the author is really at mars the impression of the book as a whole. The author of "Lorna Doone" says of the book: "Literature has been enriched with a wholesome, genial and noble tale, the reading of which is a pleasure in store for many." And for many a reader, no doubt, this may be the verdict, in spite of our questionings.

JOHN FAVILLE.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Familiar acts are beautiful through love.
MON.—Joy is almost pain.
TUES.—All spirits are enslaved that serve things evil.
WED.—All love is sweet, given or received.
THURS.—Man who man would be, must rule the empire of himself.
FRI.—Ill thoughts
Hide that fair being whom we spirits call man.
SAT.—Self-contempt is bitterer to drink than blood.

—*Percy B. Shelley.*

Pansies.

("For Thoughts.")
Shakespeare said it long ago,
"Pansies, that's for thoughts, you know."

So they came to typify
As the centuries drifted by,

All our various moods of mind,
Wayward as the summer wind.

Gorgeous, velvet-textured blooms,
Touched with bronze and purple glooms,

Flowers of sunset's somber flame,
These are dreams of love and fame.

Sable pansies, small and rare,
Stand for doubt and dark despair.

Azure pansies bring relief,
Hope and comfort to our grief.

Yellow pansies, frolic fays,
Sparkling, sportive fancies raise.

Creamy blossoms, purple-stained,
Pensive pansies, lilac-stained,

Type regretful memories,
Twilight's tender mysteries;

And white pansies visions bring
Of great angels on the wing,

Peace with God that cannot die,
Gleams of immortality!

—*Exchange.*

Home Thoughts.

When the day's work is fairly done don't allow more work to be added on. I especially protest against doing school work in the evening, when the girl's brain ought to be resting, and preparing itself for sleep. The evening should be given to home sports, pleasant reading and conversation. Then I would never yield the law: "Early to bed and early to rise." Close up the household by 9 o'clock. I am talking now to farm wives. Recent investigations show that vital and intellectual power is, by all odds, higher in the morning; and that no kind of rest recuperates the tired muscles and brain like sleep. By early rising I mean just what our mothers and fathers meant by getting up with the day, to enjoy "the cream of the day," and to put our best work in when we are best fitted for it. Nothing is ever gained by crowding more work on after dark. If you are a busy woman, night work will only prevent your sleeping well; and so being prepared for another day's duty.

Don't ever let one of your boys or one of your girls go away from home to sleep with other children; and in the same way never let other children come into the house to sleep with them. No matter how good the instincts of your children are, they will not remain such without abundant precautions, that you may depend upon. And while using this precaution, I would give them the most sympathetic instruction on those very matters that most parents entirely omit from their teachings. So long as these vital matters cannot be provided for in the schools, parents must be all the more careful. It is the duty of a father to be closely identified with the physical development of his boys, and a mother to be closely watchful of the physical and psychical changes going on with her girls.

If you are a mother of boys, I advise you to be outdoors with them a good deal, as well as in the house with the girls; or rather I would be out of doors with both the boys and the girls. I would have my garden work with them. A ramble in the woods with the young people will never be forgotten. Take such an excursion at least once a week. Tell them all your plant lore. Get them in love with nature, and I should add, with wild nature. We need to get away from the artificial and conventional. There is too much of it; and mothers are altogether too fond of it. If you have enough independence of character break away from the conventional yourself and save your children from it.

LUCY POWELL.

No Pretender.

The Christian Endeavor Society dropped a fragment of itself in Montreal after the convention was over. The bright-eyed, gentle-faced delegation attracted much attention by their quiet enjoyment of everything and their appreciation of this beautiful city.

One little Canadian who saw a large party of them walking together, admired their bright badges and asked her mother what it meant, and who they were. The mother, one of the large class who dislike worry, said, carelessly:

"Oh, those are the Christian Endeavorers."

The little maid was puzzled. She knew well enough what was meant by being a Christian, but that other word—her eight years of existence had not made it familiar to her. The golden opportunity was gone and other things engaged her. Next day a tiny girl two years her junior asked:

"Who are those people, Phyllis?"

"They are Christian Pretenders," answered the elder child.

"Is your mamma one of them?" continued the little interrogator.

"Oh, dear no!" answered Phyllis in great scorn. "My mamma doesn't have to pretend; *she's a Christian.*"

—ELVIRA FLOYD FROEMCKE.

Montreal, Canada.

To A Fisherman.

"I go to the gladiator show," said the first-century sportsman. "I go to bull-baiting," said the seventeenth-century sportsman. "I go a-fishing," says the nineteenth-century sportsman, still finding human holiday in torture and death of the weaker animal. Once priests and maidens for spectators, and men for "game," —now city roughs for spectators and cocks and dogs for game. Once a war for fun,—now a squirrel-shooting. Once a witch-burning,—now a pigeon match. Once a coffle of slaves to show—now a string of fish or a bag of birds. Slowly, slowly, but surely, justice deepens in the human race. Fishing and shooting for fun will be among the total abstinences of the twentieth century.

Think what latent barbarism lies implied in the careless question, "Do you enjoy fishing?"—*William C. Gannett.*

UNITY

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The Field.

"The World is my Country; to do good is my Religion."

The Lithia Springs Assembly.—Brother Douthit's "Our Best Words" blooms out into its illustrated edition, which is also the "Official Program for the Ninth Annual Lithia Springs Chautauqua." This elegantly printed eight-page issue is a very attractive, illustrated number, smiling with the faces we know and love. Here is Robert Collyer, radiant in his rustic seat, smiling out loud under his white straw hat; here are Mr. and Mrs. Sunderland, good Father Haywood, Henry W. Foote, the generous layman, George Partridge, of blessed memory, James Freeman Clarke and Dr. William C. Eliot, to reassure the Unitarians that Brother Douthit's Unitarianism is all sound. Sandwiched in among them are the faces of Talmadge, Sam Jones, Mrs. Maud Booth and General Ballington Booth, to prove the catholicity of the meeting, which, to our mind, is the best guaranty of its sound Unitarian quality. But these pictures rebuke any attempt at theological classification, for here, also, we look into the face of Frances Willard, Henry Waterson, Colonel Sobieski, "the man who might have been king," William Jennings Bryan and others that show the cosmopolitan, civic and reformatory character of this fifteen-day fraternity in the shades of Lithia Springs. Of Mr. Bryan "Our Best Words" says "He never uses alcohol or tobacco in any form; he only drinks pure water, eats the simplest food, keeps a clear conscience toward God and man; in all his speaking and writing he scarcely utters an unfair word of anyone." The paper has bewitching corner-pieces that show the shades and the quiet of Lithia Springs. Go ahead, Brother Douthit. The little rush light you lit in Egypt over thirty years ago has become an electric light, shedding radiance all along the Mediterranean shore.

Japan.—We are in receipt of an alleged "University Review," published somewhere in Japan. We say "alleged" because we cannot make head nor tail out of the apparently handsomely printed page. We can read the pictures, two groups of which are of the kind that would illustrate an article on Darwinism. The pictures present the development of the human embryo and a variety of human faces, and there is one article of six pages in English, entitled "The Doctrine of the Unknowable," written by the Rev. Clay McCauley, a Unitarian missionary in Japan. In this article we read "it is said that the gospel of Spencerism is the faith of new Japan," and so the writer proceeds to explain a theory that many Americans would consider beyond their range of comprehension. Mr. McCauley is a missionary of thought. It is encouraging to know that there are natives prepared to profit by such a mission.

Temperance.—Rev. Samuel W. Small, chaplain of the Third United States Volunteer Engineers, has just returned from Cuba, and in a communication to the "New Voice" says some plain things about the army canteen. He says "The government has arranged that every post of our army in Cuba may have its canteen for drinking at large among the soldiers, but has mustered out every regimental chaplain, established no post chaplaincies, and left in Cuba not one man of that office to preach to the soldiers, solace the sick or bury the dead." He says further that the canteen, which he characterizes as damnable everywhere, "is more useless for any good in Cuba than at home." He tells of riots begun by officers who were drinking and of unholy orgies and outrages by the enlisted men. * * * The entire faculty of the Leland Stanford University, with President Jordan at its head, are protesting against the granting of license in the town of Mayfield, adjoining the university, the town in which the university is located being already covered with the prohibitory administration. * * * D. D. Thompson, assistant of the "Northwestern Christian Advocate," in an address before the International Epworth League convention, recalled the great prophecy of Abraham Lincoln, in a temperance address way back in 1842, at Springfield, Ill. The then obscure lawyer said: "When the victory shall be complete—when there shall be neither a slave nor a drunkard upon the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory."

Cleveland, O.—Rev. Theodore C. Williams has been called to the pulpit of Unity Church, recently vacated by Revs. Marion Murdock and Florence Buck. If Mr. Williams accepts he will come into a worthy succession. The pulpit established by Frederick Hosmer and sustained by the above mentioned women is a pulpit that will call out the best in a man. We hope soon to record the acceptance of Mr. Williams, and we bid him welcome to the West.

Tower Hill, Wis.—The first of the series of three Sunday meetings will be held on the 13th. Rabbi Hecht of Milwaukee and Rev. H. M. Simmons of Minneapolis will be the leading speakers. On the 20th, Young People's Day, Jane Addams of the Hull House and Mrs. Lydia Avery Coonley Ward will be among the speakers. On the 27th Rev. W. D. Simonds of Madison will speak on the true elements of national greatness, and J. L. Duncan of Milwaukee on the "Church of the Living God." Revs. Hodgin of Humboldt, Ia., Rosbach of Ida Grove, Ia., Mary Collson of Cherokee, Ia., and Jenkin Lloyd Jones, who are in residence at Tower Hill, will be heard during these exercises. The Third Period of the Summer School, given to Robert Browning interpretations, will begin August 14, and continue to August 25. The morning sessions, from 9 to 10:30, will be given chiefly to Browning's history poems—such as "Protus," "An Epistle," "Cleon," "Death in the Desert, "Grammarian's Funeral," etc. There will be four evening interpretations of the art poems of Robert Browning, with stereopticon illustrations. Those wishing to attend this period are requested to make their application as early as possible, that the necessary accommodations can be provided for them. All communications should be addressed to Mrs. Edith Lackersteen, Spring Green, Wis.

Chicago.—The State Employment Agency, organized under the recent law has begun work in this city. At the South Side office twenty-two persons were supplied with employment the first day; two hundred and ninety-seven applied for work. At one office thirty-four applications for help were received.

Hymns of the New Faith.

To the Editor of UNITY:—Sometime since I asked in a note that readers of UNITY sends me hymns suitable for use in my services. Quite a number of responses have been received. So many, in fact, that it is suggested that the invitation be repeated and enlarged. And this with the view of all interested parties cooperating to create a collection of rational and sincere hymns for the use of rational and honest worshipers. Many persons indulge in hymn writing occasionally or oftener who are not known to fame. If all such will forward me copies of original hymns, and if others having suitable compositions in the form of clippings from publications will forward the same, and if any interested in the compilation of such a body of hymns will indicate their choice among the standard hymns now used by our people, then I will be glad to arrange them in suitable order for the use desired. It would be a great relief to myself and others whom I know sympathize with my feelings if we might have a collection of hymns which we could sing without a sense of violating our attribute of reason.

A. A. HOSKIN.

Pueblo, Colo.

Hand in hand with angels,
Through the world we go;
Brighter eyes are on us
Than we blind ones know.

—*Lucy Larcom.*

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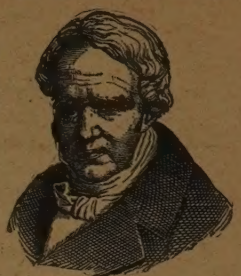

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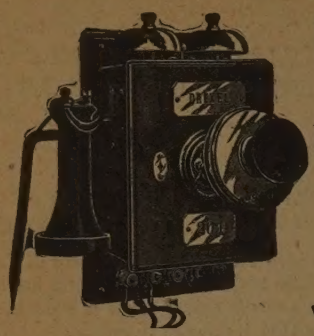

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